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the assertion of the Preface that the tale is only a "section of history" is veracious.

Mr. Holland, as it seems to us, has not been equally successful in reproducing the manners and the conversation of the Puritan age of Massachusetts. The language which his men and women use is not the traditional language of the early settlers, or such as is left to us in their private journals or their printed sermons. Woodcock's vulgarisms are those of a later generation, and give us no good idea of the familiar speech of the humbler classes among the settlers of New England. We have never before seen the word "*tuckered*" for "*tired*" in print; and the use of the word "calculate," for "think" or "intend," is later than the seventeenth century. Other instances of the incorrect use of words might be noted. It may be said, however, that adherence to the ancient dialect in such a story would make its conversations insufferably tedious.

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6. — *Germany. Its Universities, Theology, and Religion; with Sketches of distinguished German Divines of the Age.* By PHILIP SCHAFF, D. D., Professor in the Theological Seminary, Mercersburg, Pennsylvania. Philadelphia: Lindsay and Blakiston. 1857. 12mo. pp. 418.

DR. SCHAFF apologizes in his Preface for the unconscious "Germanisms and other defects of style" of one who now, for the first time, ventures to publish an extensive work in a tongue not natively his own. The mistakes of style are much fewer than might have been expected, the most frequent and important being the omission of the auxiliary verb "have," in the use of the perfect tense. The writer's meaning is always clear, and his sentences have a Saxon terseness and vigor.

Dr. Schaff is not exactly a bigot, yet his sectarian prejudices are rather strong, and he does not write about the Rationalists and the liberal thinkers of the German Church as an impartial critic ought to write. His book is a sketch rather of the Evangelical parties in the Universities and the Church of Germany, than of their actual and complete religious position. As far as it goes, it is reliable; but it does not, as we think, go quite far enough. As a condensed statement of the shades of opinion in the Reformed communions, the relation of the Lutheran to the Calvinist party, the prevailing theological influence in the principal Universities, the movements for ecclesiastical union within the last forty years, and the changes which have passed upon religious

thought in that land so fruitful in speculations, the volume is deserving of very high praise. A dry subject is made attractive, and an obscure subject is made clear. The work is divided into three parts. The first and shortest section treats of the German Universities, their organization, their professional system, their student life, their relation to the State and the Church; with sketches of the most important and celebrated institutions, Berlin, Halle, Bonn, Göttingen, Leipsic, Jena, Heidelberg, and Tübingen. This section is exceedingly interesting, if the details are not very new. The second section treats of the sects, parties, controversies, manœuvres, strifes, and religious assemblies, which belong to a description of the revival of Evangelical faith in German Protestantism. This section contains some novel information, but will not be entertaining to many American readers. The conflict between high and moderate Lutheranism is incomparably less important than the former conflict of Orthodoxy with Rationalism. The third section is a series of short biographical sketches of the leading Evangelical divines, mostly now living. These are well done, although they might have been made more exact and thorough. We are surprised that DeWette should have been left out of a list to which Olshausen is admitted.

The volume is embellished with a curious picture of Neander at his lecture-desk.

7.—*Two Years Ago*. By the REV. CHARLES KINGSLEY. Boston: Ticknor and Fields. 1857. 12mo. pp. 563.

EVERYTHING which Mr. Kingsley writes is worth reading, for its originality, freshness, and tropical gorgeousness of style, if for nothing more. Nothing that he writes will satisfy those critics who are guided by the established rules of taste and order. As a work of art, "*Two Years Ago*" is open to very great objections. It is redundant in its descriptions of scenery, inconsistent in its drawing of character, overcrowded with personages, and improbable in its incidents. It has too much material for successful workmanship, — altogether too many varieties of life. Setting out almost with the avowal of a moral purpose, the book leaves us at the end quite uncertain what its purpose is, or what it is meant to teach. If it be to expose the wickedness of American slavery, then we have to complain of most superficial handling of a subject which the author has not investigated. If it be to exalt the Christianity of the Broad Church above the Christianity of the High Church, or the fanatical extravagances of Dissent, in that there is signal failure. The most attractive character in the book is a free-thinker